# The Inquirer

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# THE OTHER SIDE OF THE HILL

THE enemy is on the other side of the hill. He always is. If he were on this side he would not be the enemy, for then he would be like us.

What is the enemy doing on the other side of the hill? We do not know, but there is one way of finding out. He is just like us. He is probably doing exactly as we are doing. There may be some differences, but, the hill between us, he is still like us; we could not fight anyone utterly different from ourselves. We should probably have no interest in them.

Our enemy therefore is doing as we are doing. There are, to repeat, some differences, but fundamentally he is just the same.

### Monstrous

The Russians have exploded the 57 megaton bomb. It has been described as monstrous. So it is. To learn to kill the greatest number of people in the shortest possible time is a monstrous act. But we say that of the people on the other side of the hill, not always of ourselves.

In 1954, on March 1st, the Americans exploded in the Pacific a 12 megaton bomb. That was seven years ago. Is there much difference in monstrosity between a 57 and a 12 megaton bomb, even allowing for a new historic situation?

Mr. Amery, the Secretary of State for Air, has just declared that Britain could cripple "not just the military potential of the Soviet Union, but a large part of their population, their industry, and their machinery of Government". That is a great deal. A fair amount of preparation must have been put into that, but Mr. Amery did not add the word monstrous.

We feel ourselves to be decent people, so do the other people on the other side of the hill.

### A Forgotten War

Let the probe go deeper. It is calculated that a 50 megaton bomb can kill 250 thousand people. That is terrible. No particular terror is felt, however, that far more than 250 thousand people have been killed in one "small" war since the end of the last great war. In June, 1950, the Korean war broke out. It lasted actively for some three years. Officially it has not ended yet, there is only an armistice. During the three years some 5 million people were destroyed, and no doubt the lives of several million more were shortened by disease and hardship. It becomes a difficult calculation in monstrosity to compute which is worse, 250 thousand people killed potentially in a few minutes, or five million actually destroyed in three years. What do the Koreans think about it?

### The Size of The Killing

Did the Koreans wish to destroy themselves? In August, 1945, after the defeat of the Japanese, the Russians occupied North Korea. A couple of months later the Americans occupied South Korea. Whenever Russia occupies a country it goes communist, whenever the Americans occupy a country it goes democratic. It is probable that to this day nine-tenths of the Koreans know no difference between communism and democracy and could care less. In any case they had no wish to learn the blessings of either system at the cost of five million people slain by weapons brought into their country by the communists and the democrats. The Koreans if they had been left alone could probably have stumped up some government of their own not markedly different for everybody concerned from the governments under which they now live.

The saviours of the world came to their aid and imposed horror upon them — mostly forgotten save presumably by the Koreans.

### The Saviours

The other people on the other side of the hill are still saving the world just as we are. They are the carriers of the banner of Lenin, who according to the other people, taught the world the ultimate truths, whether the world wishes to learn them or not. We carry the banner of liberty, and the world must be taught liberty, our version, whether it desires to learn or not.

Under the banners the megaton bombs are being prepared and the claptrap of the national leaders resound across the hill-top not very different on either side in meaning or phraseology.

Stalin probably had much to do with the Korean war. Stalin was the great promoter of the truths of Lenin. His effigy, or ikon, has been lifted out of its place of mystery in the sacred mausoleum in the Red Square and buried underground, where presumably it will soon rot.

In these notes, before this event happened, we had a guess that it would take place. We were right! We did not send spies to Russia to find out about it; in this office it was only necessary to suppose that the Russians were something like us, and that among them there were enough people trying to blow away the guff, myths and images by which their people in authority live.

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This work is still going on, on both sides of the hill. It may catch up with the bombs and the insufferable cruelty of easy words easily said while the masses, like sheep, helplessly wait.

To stand upon one's own feet, to know that the barbarians are at the gate not only on the other side of the hill, is a useful defiance to the horror of the bomb.

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# ALBERT SCHWEITZER

## II. His Religion

### By A. Phillip Hewett

SCHWEITZER faces the modern situation calmly and makes no attempt to hide the results of reflection. "All thinking", he says, "must renounce the attempt to explain the universe. We cannot understand what happens in the universe. What is glorious in it is united with what is full of horror. What is full of meaning is united to what is senseless. The spirit of the universe is at once creative and destructive—it creates while it destroys and destroys while it creates, and therefore it remains to us a riddle. And we must inevitably resign ourselves to this".

The path to this conclusion led Schweitzer on a long journey. Before we say that we cannot explain the universe we have to look at the various attempts which have been made to do just this. Schweitzer is at home in the theologies and philosophies of both the Eastern and Western world. He is in no doubt that if it is explanations that you are looking for above all else, then the East wins easily over the West. Hinduism is far more logical than Christianity. It can work out a wonderful system of thought. But the trouble is—and this is a fatal trouble so far as Schweitzer is concerned—that you can't translate the thought into practice.

Let me explain. If you are going to do something effective to improve the world, you must be guided by some hope that your efforts can be successful. None of us would feel tremendously attracted to the task of Sisyphus, who, you may remember, spent eternity rolling a huge boulder up a steep hill, only for it to roll back to the bottom as soon as he got it to the top, so that he had to start all over again. Hope for progress in this life, as distinct from this constant frustration, must involve an optimistic point of view. This we have in the West—and the West for these purposes includes Russia and China. In the East, on the other hand, there is a pessimistic point of view—no real progress in life is possible: the most desirable thing is to escape from this life. In other words, the Western attitude is worldly, the Eastern attitude unworldly. This draws the contrast too sharply—there are elements of each point of view inside the other—but that is the general picture.

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Schweitzer came to feel that the terms optimistic and pessimistic, as describing these two attitudes towards the world, were not quite exact, for optimism and pessimism can depend upon temperamental or even physiological differences rather than on the results of reflection. (Who was it that answered the question "Is life worth living?" by replying "That depends on the liver"?) So he coined the terms "world-and-life affirming" and "world-and-life negating". The Eastern religions like Hinduism and Buddhism are world-and-life negating, since they teach that the most desirable thing for man is to be able to escape from this world of misery and suffering. Christianity took the same point of view in its original form, but the Western nations transformed it into a religion of world-and-life affirmation, in which form it has gone hand in hand with a belief in the possibility of civilised progress. There are still some forms of Christianity, however, of which this is not true—which are altogether concerned with some other world and not at all with this one.

Schweitzer sees the only valid approach as one which undergirds service to others, attempts to improve conditions of life, ethical conduct—in other words, world-and-life affirmation. But then he pitches us straight at his central paradox from another angle. No intellectual argument whatsoever can show that world-and-life affirmation is justified. "Thinking", he says, "when it is in agreement with facts, is unable to justify the world-view of ethical world-and-life affirmation". Indian thought at its best, he admits, is far more logical and consistent than European religious thought. And yet, apart from exceptional individuals, the result is an impossible faith to live by. In his own words again, "The difficulty of the world-view of world-and-life negation consists in the fact that it is impracticable. It is compelled to make concessions to world-and-life affirmation".

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So what we have to do, as a matter of fact, is to choose between what gives the most satisfying explanation and what works in practice. Schweitzer feels obliged to choose what works in practice, leaving the intellectual dilemma unresolved. In other words, he lets his ideas about the nature of things emerge out of the experience of his every-day living instead of from the carefully worked out conclusions of speculative thinking.

You certainly see this in what he says about God, which is another way of approaching his same central dilemma. Theologically he is an agnostic. He frankly confesses that theism and pantheism struggle within his mind in an unresolved conflict. Belief in a personal God, he says, is the most effective spur to a living concern for one's fellow-men. Yet he is absolutely blunt in his assessment of the philosophical value of such a belief. "It . . . does not correspond with reality", he says, "for it comprises doctrines about the Universe which cannot be made to square with the facts. It derives from a habit of thought which is under the influence of ethical belief."

But he himself cannot escape the influence of ethical belief. He feels it deeply rooted within him, the source of his own action in concern for his fellow-men. The dilemma is there and it has to be lived with. What works in thought is not what works in practice. And he feels obliged to leave the intellectual dilemma on one side and return to the field of practical activity. It is there that he finds his sense of purpose. God is not for him, as for most theologians, an explanation. He is that which is known in inward experience. As one of our Unitarian hymns puts it:

"The outward God he findeth not
Who finds not God within."

This inwardness is perhaps the most pronounced feature of Schweitzer's religion and in him, as in all those who have lived by a similar faith, it is necessarily antagonistic to an external authoritarianism.

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And this too is the source of his celebrated "reverence for life". Reverence for life is not some form of activity in which I as an isolated individual decide upon how I shall act towards other isolated individuals. It is rather an affirmation that we are not really separate from one another—that we are all bound together as sharers of one life, and that if we reverence any one manifestation of that life we must reverence all manifestations of it.

All life is one. We delude ourselves if we think that we can ever gain advantages for ourselves by warring against the rest of life. Only through harmonious co-operation can we find the real end of our being. Listen to his own words:

"Just as the wave has no existence of its own, but is part of the continual movement of the ocean, thus I also am destined never to experience my life as self-contained, but always as part of the experience which is going on around me."

This is no novel discovery. It is simply a reaffirmation in terms intelligible to the modern world of one of the most ancient and perennial truths of religion: "We are members one of another"—and he emphasises that this doesn't just mean human life, but *all* life.

Schweitzer is fearful for the future of our civilisation. What is needed to save it, he says, is that we regain this sense of unity with all life and reverence for all life. This is a very simple principle but it has the widest application—to our personal problems, our social problems, our economic problems, our political problems, our international problems. Somehow we have to discover and practise its applications. And as we try to do so we can acknowledge our indebtedness to one of the great creative intellects of our time—and even more, a man in whom thought and life are one and inseparable.

# MY JOURNEY TO KHARANG

By Michael Dalton

(Mr. Michael Dalton is the son of the Rev. Tom Dalton, minister of the Forest Gate and Ilford Churches, London, and Dr. Kitty Dalton. He recently visited Margaret Barr in the Khasi Hills, Assam.)

MY journey to Kharang was preceded by a stay with an Army doctor's family at Bombay and Delhi, with excursions to most of the wonders of India. This land of extremes with its fabulous wealth and almost universal poverty, its altruistic idealism and its commercial and political "fiddles", teeming life and permeating disease and death, sunshine and rain, blue skies and vultures, generosity and endless haggling, so the contrasts burn themselves into one's memories of beauty beyond compare and lavish hospitality.

The trip to Kharang was just as full of contrasts. The journey began with the luxury of an air-conditioned, pressurised jet Constellation flying from Delhi to Calcutta. From here to Goharti was in a smaller, noisier, more ricketty Fokker "Friendship", an obsolete aircraft, best known to an earlier generation. The air was more turbulent and, being a smaller plane, the flight was much bumpier. From the airport, 16 miles from the town centre, was a journey by a small "luxury" bus, a battered and shaking contraption that was good for the liver. Then, on to the railway and bus station by bicycle rickshaw where stood a number of windowless, but gaudily painted, buses, which were converted lorries, waiting to race each other along the 60 miles of winding single track road to Shillong. One would imagine that they were paid a bonus for every second they can cut off the journey!

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It was 8 p.m. by the time we arrived at Shillong and already quite dark. Here I was met by a Unitarian family, the first I had seen since leaving England, and they took me to their paper bungalow on the south-east side of the town. This is earthquake country and the houses are made of light construction with corrugated iron roofs. In the comforting welcome of this family I had my first "rice meal", and after a chat we went to bed, for we had to be up at dawn. The bed was the usual Indian type of wooden frame with a zigzag of webbing covered with a mattress, quite comfortable, but as these people are only a few inches above five feet, it was a bit short for a six-footer. They awakened me at 5 a.m., and as dawn came I set off with two boys, the son of my host and the son of the Unitarian Minister in Shillong. Our 18 mile course lay along a winding muddy path, for it was monsoon season, through a green and sparsely wooded countryside, with occasional clumps of fir trees. We broke the journey at a wayside cafe for the ubiquitous cup of tea. Whilst drinking our tea someone wanted a boiled egg, and so the proprietor went to a basket on the wall upon which a hen was sitting, and shooing the bird off its nest, procured the required egg and placed it in the ever boiling pot. From here we continued our slithering way over the hills and through valleys, but ever climbing higher. Eventually at about 2 p.m., thoroughly exhausted and with two pairs of shoes and one pair of feet having given up the ghost, we arrived at a compound of about a dozen huts, outside the village of Kharang, which comprises about a hundred dwellings.

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It was an unforgettable joy to see Margaret Barr at the door of her bungalow school surrounded by her pupils, all eager to get a glimpse of the newcomer. After a round of handshakes and introductions I was shown to my room and given a bowl of water to wash away the mud and dust of my journey before squatting down, with some thirty others, on low stools in a great family circle to enjoy an appetising meal of red rice and vegetable stew. Occupying a position near the fire and food distribution centre I was able to gaze around at my new friends. There were about 25 pupils from 8 to 18 years, besides the older ones, who helped with the washing and other work. They were a happy and eager bunch of youngsters and we had a lot of fun together.

After the meal was over I learned that one of the children was ill with an unknown fever and Dran, who combines the duties of village postman and assistant nurse (in charge of the dispensary), took me to see her. It seemed to be very similar to typhoid fever, of which I had had personal experience, and so unpacking the medical equipment and anti-biotics I had brought with me as a gift to the Kharang Centre from Ilford Sunday School and Church, I took a sample of her blood for analysis at Shillong and gave her a course of anti-biotics. This quickly restored her to health and active participation in the life of the community. It was not until some weeks later that the report came back from Shillong that the blood sample showed the illness to be typhus fever, an illness eradicated from England today, which is carried by body lice. A search was instigated for lice. This was followed by talks to the villagers on the dangers of body lice.

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The dozen or so buildings that form the Rural Community Centre house the school, dispensary, weaving shed, cowshed, wood shed, and the dwellings for the boys, Margaret, the midwife, the girls, Dran and his wife, and guest accommodation. Work is going on to provide a hospital, and already the foundations have been hacked out on the side of the hill to erect a three-roomed hut of about 30 ft. by 8 ft.

Margaret, familiarly known to all as "Kong Barr", is doing a really remarkable job and is adored by all. Her school is thriving and the children are taught mathematics, English, geography, history, writing, general science including hygiene, and of course, Khasi. She even has a class of five doing "O" levels for Goharti University. I enjoyed teaching them algebra, for they speak good English and even appear eager to learn more. These children are very practical and one day when the blackboard was behaving worse than usual, making my writing even more unreadable, a couple of boys went off in the afternoon and knocked up a new one.

Much of my time was spent in the dispensary, a two-roomed bungalow, separated from Dran's house by a woodpile. One room is the dispensary-cum-surgery and the other the waiting room, which is ever open, there being no official surgery hours, for after all no one has clocks. Patients appear at all hours of the day, but only occasionally at night. Many come from distances up to twenty miles, often accompanied by relatives. Occasionally the patients were too ill to return to their homes and so they slept on the floor, anywhere they could find room. The hospital will certainly improve this situation as it will provide a place where patients and their families can cook and look after themselves. The illnesses are varied, being mostly diarrhoea, dysentery, malaria, tuberculosis and burns.

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Often I went out exploring the countryside, or fishing, either on my own or with Dran and some of the others. Sunday was visiting day and so went round to the different villages and churches. After a time one woke up to the fact that you were always liable to be called upon to give the sermon or "small talk" to the congregation. The general atmosphere was very different from that in our English churches. The congregations are numerically large and as they squat on low benches, segregated with women on one side and men on the other, large numbers are packed into a comparatively small space. They come with their full family, including baby, and if baby cries during the service the mother lifts up her blouse and puts the baby to her breast, and the service continues to the accompaniment of gurgles and sucking sounds, for often there are many babes.

I was extremely fortunate that my stay coincided with the 50th anniversary of the Khasi and Jaintia Hills Unitarian Union, which was an excellent excuse for a special service. After the service there was a great feast, at which the main dish was a whole pig and some chickens, cut into cubes with a fierce looking sickle knife. All parts of the animals were used, including liver, lungs and bladder. All was put into a copper pot and boiled over a make-shift brick oven. Then there was singing and dancing in the open air until the monsoon broke and everyone scattered for shelter.

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The next day was my last one at the centre, and all was quiet till evening when a farewell party was given in my honour

and some very good speeches were made, and many nice things said. At Shillong the following day there was a farewell prayer meeting in which I was given "film star" treatment and after signing autographs and being inundated with invitations to return, I was given two rice meals in succession, one by the Brahmo Somaj and one by the Khasis. To bed at 1 a.m., no sleep (strong coffee), up at 5 a.m. and down to the bus station where everything was in a hopeless mess and a quagmire of mud. No food till late afternoon, but food not necessary as rice meals last well! Then the reverse of my outward journey as I returned to civilisation and luxury. I was tired, muddy, sweating and bearded, but it had all been a truly wonderful experience that I shall always recall with much happiness, and one that I can commend to any young person able to make the strenuous journey. They should take with them gifts of anti-biotics and disinfectants, syringes and needles, thermometers and measuring glasses and, possibly also a gramophone, needles and records, all these articles are very much needed.

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## A LAYMAN'S DIARY

*October* 21. (*Stirlingshire.*) It is always a pleasure to travel north by the East Coast route. This afternoon the Flying Scotsman drew into Edinburgh (Waverley) dead on time, which enabled me to dash along Princes Street and catch a train at the West End that cut two hours off the expected time of my journey here. On the way, I saw that the Doric temple of the Royal Scottish Academy was having its black coat scrubbed off. I have known the R.S.A. as a landmark since I was four years old, and in my innocence I had always thought that it was *built* of black stone; it doesn't look quite right in its newly acquired pallor. The statues facing the Princes Street shops glower with deepening disfavour at the encroachment of the chain stores. (It was a shock to see TO LET boards defacing the empty frontage of "McVities".) But I thought the anonymous stone patriarch facing Marks and Spencers looked slightly less gloomy than the others—*their* invader at least has made a gallant attempt to conform architecturally with the dignity of its surroundings.

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A blackboard at Waverley said: *Will you please refrain from feeding pigeons in this station?* Another at Princes Street station read: *The public are requested to refrain from feeding the pigeons in the station, as a very serious nuisance is being caused by these birds.* It is good to see that the Transport Commission apparently allows some freedom of experiment in the difficult art of communication with the man in the street. Not that an inveterate pigeon-feeder would for one moment be deterred from his vocation by any written plea, however persuasive!

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Talking of animals, I had to look twice, in Stirling, at a van inscribed "S.P.C.A." (no "R"). I wonder if even the erudition of the Rev. Magnus Ratter could explain why royal patronage is extended in Scotland to children (through the R.S.S.P.C.C.) and in England to animals (through the R.S.P.C.A.), while the bodies which protect animals in Scotland (S.P.C.A.) and children in England (N.S.P.C.C.) have to get along under more plebeian titles.

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*October* 22 (Sunday). In place of the English *Meeting Point* (BBC religious television), Scotland tonight had a programme of its own about the *British Weekly*. The *B.W.* is edited in Edinburgh, and appears in two editions, one for Scotland with a strong Church of Scotland slant (the paper belongs to the Church of Scotland), and one for "abroad" which is inter-denominational. The editor discussed his problems with another minister and a working journalist (who had the fine Scots name of Magnus Magnusson).

Much of what they said was relevant to all church journals. The speakers agreed that "the greatest journalistic crime is dullness" and that this was as true for church papers as for secular papers. The churches today must be radical in their social outlook: "Church people tend to be too squeamish on all subjects—the best secular thinking on social matters is away ahead of the ordinary man in the pew". "But how", asked Mr. Magnusson, "are you going to get people into your churches to hear you being radical?" and the ministers hastened to stress that even the finest prophecy must go hand-in-hand with good communication if it is to have any effect. All three speakers thought that the Billy Graham type of mass-meeting was obsolete, indeed it was a bar to proper evangelism: brave stuff this, especially coming from Scotland. The *British Weekly* has a circulation of about 20,000 copies a week for a church membership of over 1,000,000: only one copy per 50 members. At a rough guess I imagine that one Unitarian in seven buys *The Inquirer*—which is a bit better, but surely even *that* is not good enough.

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*October* 23. Having a day or two off, I was able to watch (on BBC television) the Memorial Service for Dag Hammarskjold, broadcast at noon from Westminster Abbey. Many things about this fine service will remain in the memory for a long time. The most impressive moment came near the beginning, when the trumpeters of the Royal Military School of Music played Purcell's sombre *Funeral March*—first heard in the Abbey at the funeral of Queen Mary on March 5, 1695—and the flag of the United Nations was borne slowly up the centre aisle and through the choir by Squadron-Leader Carlson of the Swedish Air Force (in quiet morning dress). The flag was draped over the altar during the service, and at the end Squadron-Leader Carlson carried it slowly back down the aisle and out of sight. It was pleasing to see that as well as the V.I.P.s the congregation included many "ordinary people"—a thing one does not often see at great occasions in the Abbey. The two congregational hymns were by John Milton (*The Lord will come and not be slow*) and F. L. Hosmer (*Thy Kingdom come—on bended knee . . .*).

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*October* 24. Seeing the United Nations flag again today (on Stirling Public Library) reminded me that it was United Nations Day, and that I heard recently that Peter McLachlan of Belfast (whose father Dr. John McLachlan has long been active in United Nations Association work) is now a member of the Executive Council of the U.N.A. It is hard to think of a voluntary body whose work is more vital than that of the U.N.A., yet all too often the work of its local branches is kept going by the "faithful few", with small support from the public—that is, us. There are some good causes that are so obviously good that we all assume that they run themselves. I hope Peter McLachlan will find this new field of work a really rewarding one.

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*October* 25. Home again. This morning I sat in the front seat of a diesel railcar running to Edinburgh by Dunfermline and the Forth Bridge, and got a fine view of the new Forth road bridge which should be in use in a year or two from now. My neighbour was an engine driver (steam) who was "learning the road": we got into conversation over a grey squirrel we both saw running along a rail in front of the train (it hopped off in time!), and he discoursed to me on the temperament of steam engines and the complex economics of goods traffic. He painted a vivid picture of the different "seasons"—sugar beet, grain, coal, Christmas mail. Clearly he was in love with his job, and proud of it. Without his peaked cap, one would have placed him as a university lecturer or an experienced minister (he was barely 40). As a mere passenger I felt very inadequate beside him.

# MEETING OF THE GENERAL ASSEMBLY COUNCIL IN LEICESTER

THE Council of the General Assembly of the Unitarian and Free Christian Churches met in Leicester at the Ninth Great Meeting on Friday, October 27th. Dr. J. J. Goring took the devotions. Dr. Rowe paid a tribute to Mrs. Martineau speaking from his thirty-three years of close working with her. He particularly stressed her readiness to respond to any appeal to her time or her generosity for the service of the denomination. The Council stood in a final tribute to her memory.

The President, the Rev. J. Harry Smith, gave a most informative account of his visits. On July 20th he had taken the 50th Anniversary Service at Bolton-on-Dearne; in August he attended the Family Conference at Great Hucklow and took the service; in September he was present at Hucklow again for the Ministers' Conference; on September 9th he spoke at the Annual Meeting of the Northumberland and Durham Society at Newcastle and preached the next morning at Newcastle and in the evening at Stockton; on September 16th he took part in the induction of the Rev. Kenneth Wright at Dukinfield; on the 23rd he addressed the North Midland meeting at Loughborough; on October 1st he preached at the Harvest Festival Service at Mill Street, Liverpool; on the 7th he attended the Yorkshire Union meetings, speaking to the ministers in the morning, taking the service in the afternoon and addressing a meeting in the evening; on October 14th he spoke to the Eastern Union at Great Yarmouth and preached at Norwich the next morning; on the 20th he spoke to the Liverpool District meeting at Birkenhead.

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The report of the Finance and Administration Committee was presented by the Rev. S. R. Butler and approval was given to an annual payment of £25 to the Churches' Main Committee; an additional allocation of £80 to the Publicity Department; to finding funds for the publication of a history of Unitarianism now being written by the Rev. F. Kenworthy; and to support the publication of the History of English Presbyterianism when a synopsis of the work and an estimate of the cost were received. The recommendation that the invitation of the Tercentenary Committee to send a representative to the service at the City Temple on August 24th be declined was adopted. The celebrations appear to be concerned more with church reunion than with the events and witness of 1662. The reports of the Ministry Committee, the General Purposes Committee, the Superannuation Fund and the R.E.Y.D. were received without amendment. Two items in the report of the Social Service Department were referred to the General Purposes Committee for appropriate action.

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Arising from the Report of the Publicity Department it was agreed to ask the Historical Society to prepare a suitable four to six-page leaflet stating the historical facts of the Ejection. This leaflet will give one page on which the local church can print items of special concern to itself, and it will be available for free distribution. Certain articles on the history of English Presbyterianism will appear next year in the *Hibbert Journal* and the view was expressed that these, too, should be reprinted and available for distribution. It was agreed to consider the matter further. Speaking on the Report of the Publications Committee, Dr. Tarrant, Chairman of the Hymn Book Sub-Committee said the book would be called "Hymns of Worship Revised" and would be available next year. The question of whether the new book should contain words and tunes, or tunes only, was referred to the Publications Committee in consultation with the Hymn Book Sub-committee.

The Council approved unanimously that the Rev. Walter Long be nominated for the Vice-Presidency.

Dr. Kennett presented the Report of the Lay Committee. After considerable discussion the scale of minimum stipends recommended by the committee was revised, the distinction between single and married ministers was rejected and the scale

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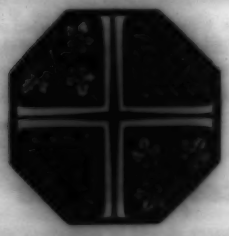

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amended to read: "The new MINIMUM stipend scale should be: £550 per annum rising by five annual increments of £35 to £725 at the end of five years' service". The scale is to come into operation on January 1st, 1963, if the Annual Meeting of April, 1962, approves of it.

Approval was also given to the circulation to all congregations of a booklet prepared by the Secretary on Church Finance which gives a Scale of Christian Giving now in operation in Scotland. It was stressed that responsibility for paying the new scale must fall in the main upon individual congregations, and that some form of self-assessment or Christian giving such as the Scottish scale outlines should be adopted, making full use of the Simplex Envelope Scheme to enable members to play their full part.

It was also resolved that in future all ministers who are eligible must join the Minister Pension and Insurance Fund in order to be considered for grants from the Sustentation Fund and the Grants Committee. Approval was also given to the Lay Committee to proceed with a private approach to certain individuals to help with the raising of a fund to mark the Tercentenary of 1662.

The Council also decided to assist the London District with its celebrations in May of the passing of the Act of Toleration, so that such celebrations should be worthy of the movement on this most important occasion of the beginning of dissent.

## Correspondence

*Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

**(Further correspondence will be printed next week.)**

### Prayers for Jewish-Christian Meetings

Sir: "Layman" in his article in *The Inquirer* of October 28th, states "Surely it should not be impossible . . . to devise a collection of prayers which could be used at Jewish-Christian meetings".

In "A Free Church Book of Common Prayer" compiled by the late Rev. J. M. Lloyd Thomas, published by J. M. Dent & Sons Ltd., one of the services was, to quote from the foreword, "boldly designed so that it may be used by non-Christians as well as by Christians Theists . . . containing adaptations from some of the noblest prayers of the Jewish liturgy. . . . . Occasions may easily arise, indeed have often arisen, in the mission field if not at home, when this Order as it stands could be followed in a United Service for Theists gathered from more than one world religion".

*Welwyn Garden City.* Yours, Fred W. Dalley

### Humanist Values

Sir: Will you kindly allow a humanist reader of *The Inquirer* to comment on your interesting review of "The Humanist Frame"? I think you come near to the humanist position yourself when you say in your last sentence that "the new thought forms are about a hidden unassimilated God called values, and this has little to do with religion". True, because most "religions" use the word God to explain the origin of the physical world and the nature of life. This explanation, gradually incorporating, as it must, scientific knowledge has "little to do with" human ethics.

It is a pity we have to attach labels to ourselves, but if I must give myself a humanist label rather than a Unitarian one, it is because I believe that values are more important than theological explanations. To those humanists who need "fire and idealism to live by" human values alone will provide that enthusiasm for a way of life which (mistakenly perhaps) we call a religion.

*Ealing.* Yours, Kathleen Johnson.

### A Good Fair

CHESTERFIELD.—The Autumn Fair on October 21st was opened by Mr. S. E. Dudley of Sheffield with a very good attendance. Stall-holders and helpers were worked extremely hard; young and old gave help with a variety of jobs, and at the end of the day £773 was taken (£22more than in 1960), and this figure is expected to rise to about £790 when all is in.

On October 29th the evening service took the form of a celebration of the Bible in English, a climax to a series of eight sermons on the message of the Bible for today. Seven readings from different translations from Coverdale to the New English Bible were given by members of the congregation after an introductory address. Readings from Old Testament, Apocrypha and New Testament were included.

### Farewells

The Bishop Hall, Killinchy, was filled to capacity on Thursday evening, October 19th, for the Congregational Farewell Party for the Very Rev. J. W. Dyer, minister of Killinchy since 1953.

Mr. Roger Williams took the chair and expressed the sorrow of members and friends at Mr. Dyer's impending departure. He had been a hard-working pastor and friend and they would be very sorry to lose him. Mr. James Osborne spoke feelingly of the great energy with which their minister had thrown himself into the work of the church. He could not imagine Mr. Dyer undertaking a "light charge" or picture him retiring. Several members of the Congregation also paid tribute to Mr. Dyer's personality and work. The Vicar of Killinchy, the Rev. T. C. Burrowes, and the Presbyterian minister, the Rev. C. W. McKinney, both expressed their sorrow that Mr. Dyer was leaving the district.

Amongst those who also spoke of their friendship and appreciation of Mr. Dyer were the Revs. Dr. H. J. McLachlan, G. R. Buckley, J. Radcliffe, A. H. McElroy, and E. D. Evans.

Mrs. H. P. Morrow, Secretary of the Ladies' Committee, on behalf of the Church, then presented a blackthorn walking-stick and a wallet of notes to Mr. Dyer with the Congregation's thanks and best wishes for his future. Mr. Dyer in his reply said that he felt he had done all he could at Killinchy. He was pleased to think that he left the Congregation in better shape than he found it. The Church had been decorated both within and without, stipend contributions had gone up by fifty per cent, and investments had also increased. The Young People's League had been established and was doing valuable work. He wished the Congregation well under his successor and presented a rose-bowl and silver christening-cup in the hope that the latter would be used often. The ladies provided tea and sandwiches and a bewildering variety of cakes.

The lights of the newly-painted Church glowed through the darkness as we left Killinchy. May that be a happy augury! A worthy chapter in the history of the Cause had closed. May the light of faith burn on there in the future as in the past!

★

On a beautiful autumn day Stockport Unitarian Church said goodbye to the Rev. Richard G. Kimball. Mr. Kimball came to the church from the U.S.A. just over thirteen months ago, during which time he has transformed Stockport Unitarianism into a happy, thriving community. The Sunday School has been re-opened; the UYPL has emerged, bringing into the church a crowd of enthusiastic young people ready to work hard for the furtherance of their church and for Unitarianism; the Women's League and the Men's League have been given fresh insight and fellowship; a House Discussion Group has been formed; the Church Calendar has been given a "face-lift"; and everyone has made countless friends through the infectious friendliness and energy that Mr. Kimball emanated to all around him. So it was with sad hearts that the congregation gathered on Sunday morning, October 29th, to watch Mr. Kimball's last christening, and to welcome into the church family the many new members who have joined the church since Mr. Kimball arrived in September, 1960. As a congregation of over 200 moved into the church amongst the shafts of mellow sunlight that poured in through the stained-glass windows, it seemed very hard to realise that this was the last time they would be sharing an hour of worship with this young man that they had all come to love in the months he had spent with them as their minister.

A coffee reception followed both morning and evening services, and at the evening reception the Senior Warden, Mr. Charles Redwood, made a presentation to Mr. Kimball of an engraved wrist watch, and Miss Susan Sutcliffe, the President of the UYPL, gave a Country Life Book of England inscribed with the names of all the UYPLers.

On the previous Monday, the House Discussion Group had presented Mr. Kimball with a handsome pigskin wallet, and the Sunday School had given him a book with a photograph and personal message from each child in the school, which Mr. Kimball told them would go with him across the 3,000 miles of the Atlantic to his home in Fitchburg, Massachusetts.

And so it was that another year in the history of the Stockport Unitarian Church came to an end as members, friends and visitors said goodbye at the end of one of the most successful ministries the church has ever known.

S.E.S.

# THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 12, 1961

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. COLIN GIBSON
ABERGAVENNY, New Road Meeting House, 11, Supply
ABERYSTWYTH, Unitarian Church, Alexandra Road, 11.15 Rev. B. GILL and 3, Rev. E. S. PRICE.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASHTON, Unitarian Church, Manchester Road, 6.30, Supply
BATH, Trim Street Church, Unitarian, 11, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. JOHN MCLACHLAN
BEWDLEY, Load Street, Old Meeting House, 11, Mr. L. BARNETT
BILLERICAY, Free Church, High Street, 11, Rev. E. D. DAVIES
BIRMINGHAM, Unitarian Church, Cleve Road, 6.30 (December 10), Rev. MAURICE HANNAH
BIRMINGHAM, Church of Messiah, Broad Street, 10.55 and 6.30, Miss V. M. CONWAY
BIRMINGHAM, Wrentley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. WILKINSON
BLACKPOOL, North Shore, Dickson Road, 11 and 6.30, Mr. HORSLEY
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOMAS
BOLTON, Bank Street, 2.30, Sunday School, 10.30 Rev. E. BARTHELL PRICE and 6.30, Rev. W. STOTTESBURY
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LOMAS
BOLTON, Walmsley, 3, and Hulkenall Road, 6.30, Supply
BOOTLE (Liscard), Unitarian Church, Seaside Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BRIDGE
BRIGHTON, Christ Church, Dorothy Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRISTOL, Unitarian Chapel, 11, Vestry
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lovell's Mead Meeting, 6.30, Rev. A. H. BAYLIS
BRISTOL, Oakfield Road, 11, Rev. A. H. BAYLIS, 6.30, Mr. B. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. P. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Dr. H. STEWART CARTER
CARDIFF, The West Grove, Unitarian Church, 3.30 (Welsh) and 6.30, Rev. T. J. JONES
CHESTER, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKERING
CHRISTCHURCH, Bapthill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Mr. HAYDN TURNER
CHRISTCHURCH, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHRISTCHURCH, Castle, Ashurton, 10.45 and 6.30, Rev. KENNETH TURNER
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. MORRIS
CREWE, New Christian Church, Heath Street, 6.30, Supply
CROYDON, Unitarian Church, Stanhope Street, 11 and 6.30, Mrs. M. R. HIGSON
CROYDON, Unitarian and Free Christian Church, Pelham Road, 11, Rev. G. KERSLEY DOWNER, Wilton Street Chapel, 11 and 6.30, Rev. F. COTTER
DERBY, Peter Gate, Unitarian Chapel, 6.30, Supply
DEVONPORT, Old Meeting House, 10.45, Rev. HARRY VEVEY
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. PEARSON
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WARMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUBLIN, Old Meeting House, Wood Street, 11 and 6.30, Rev. N. KINGSMAN
DUBLIN, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. ERNESTO WEISZ
DUBLIN, Unitarian Church, 91 Cumberland Road, 11, Rev. DOUGLAS WEBSTER
DUBLIN, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE PEARSON
DUBLIN, George's Meeting, Strand Street, 6.30, Rev. Dr. F. D. MAURICE-KNOX
GALASHIELS, Bridge Chapel, 11 and 6.30, Rev. J. HENRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. ALLAN KERR
GLASGOW, Hyndland Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CONNELL
GLASGOW, Renfield Street, 3, Rev. JAMES M. QUINN
GLOUCESTER, Meadow Chapel (Presbyterian), 6.30, Rev. G. MARIN BROWN
GUILDFORD, Ward Street Church, 11, Mr. A. G. TARRANT
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
HASLEMERE, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HASTINGS, Quest Meeting, Robert Lees, 11 and 6, Rev. E. A. DAVIES
HEREFORD, Wyebridge Road, 11, Rev. J. MARTIN HOLT
HERTFORD, Presbyterian Street, 11, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. HARRY PEARS (also 11, every 1st and 3rd Sunday)
ILKLEY, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NEWHALL
KINGSWINFORD, New Meeting House, 11 and 6.30, Rev. ERNEST W. HILL
KIDDERMINSTER, Broad Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Blenheim Unitarian Church, Joseph Street, 6.30, Rev. B. L. GOLLAND
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. HAROLD I. GOLLAND, 6.30, Rev. JOHN HUNTER
LEICESTER, Nazebarough Road, 6.30, Rev. A. D. DAVIES and Mrs. O. J. DAVIES
LEICESTER, The Great Meeting, Red Road Street, 11, Rev. A. D. DAVIES, 6.30, as above
LEWES, Westgate Chapel, 11, Mrs. M. HILTON
LIVERPOOL, High Street, Unitarian Church, 6.30, Rev. H. W. KNOWLES
LIVERPOOL, Paradise Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. H. TURNELL
LIVERPOOL, Smith Free Church, 11, Rev. C. A. PEERS
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KING MARSDEN
LIVERPOOL, Gateacre Chapel, 11, Rev. Hugh Richards
LIVERPOOL, Hanover Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Hope Street, 6.30, Rev. Hugh Richards
LIVERPOOL, Ullet Road, 10.30 and 6.30, Rev. E. Scott Stuart
LIVERPOOL, Mill Street, Edgmont Road, 6, Rev. Wilfred M. Lewis
LIVERPOOL, Middlefield Unitarian and Stanhope Street Chapel, 6.30, Mr. JOHN WILSON
LIVERPOOL, Princes Park, 11, Rev. F. G. LEE
LIVERPOOL, Rose Church, Pelham Grafton Terrace, Notting Hill Gate, 11 and 6.30, Rev. Charles Roper
LIVERPOOL, Upper Lane, 11, Rev. T. E. DAVIES
LIVERPOOL, Golden Grove, Hope Lane, 11 and 6.30, Miss M. E. CORRY
LIVERPOOL, Renshaw, New Gravel Pit Church, Chadkirk Place, 11 (Family Service) Rev. T. E. CRAVEN
LONDON, Brentwood, Hanbury Hall, 10.30, Rev. George Wesley
LONDON, Ilford High Road, 11, Rev. H. Richmond, 6.30, Rev. T. E. DAVIES
LONDON, Islington, Upper Street, 6.30 Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Stanley Cresswell
LONDON, Mansfield Street Church, Rutland Gate, 6.30, Rev. E. D. DAVIES
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Wilfred M. Lewis
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Robert Tudur
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. Rhiannydd H. Davies
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Antonia Pearsall (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newstead Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MANCHESTER, Unitarian Church, Mosley Street, 6.30, Mrs. MURIEL HILTON
MALVERN, Priory Meeting House, Orchard Road (by permission) 3, (third Sunday of each month)
MANCHESTER, Hinckley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Pilkington, Sale Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE HANNAH
MANCHESTER, Mission Church, Ardwick, 10.45, Rev. W. HILL WARING, 6.30, Student
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. KEITH HILL
MANCHESTER, Renshaw Street, Liverpool, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY A. KNIGHT
MANCHESTER, Queen's Road Unitarian Church, Upperton, 11, Mr. B. HODGINSON
MANCHESTER, Withington Road, Cheshire-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLSWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. JOHN EVANS
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Men's Service, 6, Mr. L. PROCTOR
NEWPORT, Isle of Wight, High Street, 6.30, Supply
NORTHAMPTON, Kettering Road, 11, Rev. J. HARRISON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDRICK
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, Rev. F. KENWORTHY
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, and 6 Rev. J. MCCLELLAND
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DUNKLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN H. EVERETT
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RAMSGATE, Hazlitt, The Meeting House, 6.30, Supply
READING, Christ Church, nr. Meeting House, 3, Rev. H. J. PERTCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROMFORD, Church of Our Father, 10.45 and 6.30, Supply
RYE, Ashmore Road, 11, Supply
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. WILKINS
SHEFFIELD, Attercliffe, 6.30, Mr. J. WORTHINGTON
SHEFFIELD, Fullwood Old Chapel, 6.30, Rev. F. BARRY MURRAY
SHEFFIELD, Unity Church, Commonwear Road, 10.45 and 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Upper Chapel, 10.15 and 6.30, Rev. O. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Supply
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. W. F. COOK
SOUTHEND-ON-SEA, Dorothy Road, 6.30, Mr. R. H. CORDICK
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. CRAVEN HOLT
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Cooperation Street, 6.30, Rev. ERIC WILD
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
SUNDERLAND, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Pentonel Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Station Hill Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. Wm. MILLAR
TAVISTOCK, Old Meeting House, Ashford Road, 6.30, Supply
TORQUAY, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TORQUAY, Unity Church of The Torquay, 11, Rev. CHARLES EASTON
TUNBRIDGE, Carriage Unitarian Church, 6, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. SHAW
WARMLEY, Unitarian Free Church, Guthrie Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School Service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30, Rev. Hugh Richards, 6.30, Supply
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MARTINEZ
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JAMESON (also 6.30, First Sunday in the month)
WESTON, Flowergate, 2.30, Mr. E. E. STRACHAN
WEYMOUTH, Dean Row, 10.45, Rev. STANLEY R. BOYDEN, Syod, 6.40, Rev. STANLEY R. BOYDEN
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. SIMES

The Nonconformist Recruitment Committee provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

## AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Collins and Plane, C.2., Unitarian Hall, Essex Street, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. W. JAMES
SYDNEY, Community Church, Assembly Hall, Sydney (Via), 9.5. weekly at 10 a.m. Public Worship, Assembly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales Unitarian Church, 13 Francis Street (off College St.), 7.15, Sunday. Phone Telephone F.X. 7.5.
UNITARIAN FELLOWSHIP OF ADELAIDE, 1 Glen Alby, Melbourne, C.1. Minister: Supply. Meetings as advertised.

## CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Lawrence Moore
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. James H. Robinson
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Shepherd

## NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11.30, Children's Programme, Mr. H. J. Wood
WELLINGTON, Services suspended—Enquiries—Mrs. Warren, Tel. 40-252

## SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School, Service, Supply

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## The Rev. Helen Phillips

The Rev. Helen Phillips passed away peacefully at her home in Maidstone on October 16th. She was eighty-eight years. The Memorial Service took place at the Maidstone church and at the Meadway Crematorium.

Helen Phillips was the first British woman minister of religion and she continued to serve her church after her retirement from our active ministry until a few months ago. She became the assistant minister at one of our churches in Nottingham, a post she held for seven years. She then had in-charge of Christ Church, Nottingham and Ilkeston from 1912-15. Then for a short period she was in charge of our Carlisle church where she qualified for the ministry. She remained there as minister for another three years. Then she served Newbury, Mossley (Birmingham) and Tamworth and was the assistant minister at Dundee. Her longest ministry was at Poole from 1931-1944. After this she became Secretary of the Central Postal Mission, a post she held until 1952.

Two years ago she came to reside in Maidstone and became a member of the church. Her presence was deeply appreciated and on several occasions she conducted services and frequently made contributions at the Women's League meetings.

As we knew her at Maidstone she was a woman of great courage, independence and stoicism, a solitary in many ways and yet one who deeply loved and considered others. Her independence was one of her outstanding characteristics and she possessed a quiet dignity that was deeply impressive. A photograph of her many years ago reveals her as a woman of distinctive appearance, sensitive, intellectual and with the smile we all knew to the last.

There was a deep strength in her—the strength of gentleness. This strength with her inflexible will-power and determination made her a memorable character right to the end. She loved books and was a great reader; she was self-reliant and had little regard for present-day tendencies in entertainment. Her independence of many external aids to living, her somewhat austere life belonged to a woman with rich inner resources and lively intelligence.

Her simple Unitarian faith was the bulwark of her life and she once told someone that she had enjoyed every moment of her ministry and that she had had a wonderful life. She made many friends during her long life-time and all those who knew her will treasure the memory of their share in a life which right to the end was rich in service and radiant in faith and quiet beauty. M.H.

## Tom K. Metters

With Tom K. Metters' passing to the Unseen on October 7th the Crediton congregation has lost its faithful Secretary. Coming from North Devon, he was a member of the Bowden Hill Unitarian Meeting for over 50 years, and Hon. Secretary for over 40 years. During an interregnum from 1945 to 1954 he was also in sole charge of the Sunday Services. For the last seven years he had been seriously ill, suffering severe pain without showing it. Most conscientiously he carried on with his church work to the very last, believing—as he used to quote from his beloved Shakespeare—that "there's a divinity that shapes our ends, rough—hew them how we will" (*Hamlet* V. 2). The Memorial Service at Crediton and the Service at the Crematorium at Torquay on October 12th were conducted by the minister, Dr. F. D. Mayer-Lloyd.


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**MINISTERS' PENSION AND INSURANCE FUND**

**Tuesday, 14th November, 1961, at 2 p.m.**

at

ESSEX HALL
1/6 Essex Street, W.C.2.

# GENERAL MEETING

**Business:**

i. To approve and adopt proposals of the Board of Managers (a) to ensure that a Minister's widow shall receive some part of the annuity previously paid to him, and (b) to make provision for Endowment Assurance.

ii. To adopt By-Law amendments, if the aforesaid proposals are adopted.

H. W. Stephenson,
*Hon. Secretary*

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